

Must Remain in
Transcription Room

M 1977

Group IV - *MUSIC*

Westtown

Sat 1/2/71

PART I
MUSIC

MR. NYLAND: If I separate the remarks about behavior and general conduct from Work maybe you can take it separately and then do something in ordinary life which has nothing to do with Work. If, in ordinary life you can be reminded that what you should do might give you some ideas and perhaps, at such a time, you could Work on yourself, it would become more useful. But the most important thing now is not to consider it Work. After all, if you don't Work on yourself, it's your affair, but if you don't do what I ask you once in a while it becomes our affair. That makes it worse.

How often have I said about Amity that I don't want cars on the road? You remember, we made a little grass plot in order to avoid people stopping at the Guesthouse. I think there has been a car all the time(?). I don't want to mention names and I don't want to say that this now is a result of snow. It's exactly when it has snowed and there has to be a plow which Amity or whatever the community is called, so-called officially, takes care of plowing the road, it's exactly then that you must be much more considering, and you're not. I go of course by gossip or by information I receive

which comes, I think, from sufficiently honest source, so that there is no particular exaggeration and if there is then it's good for the future. But definitely there was something this time that was not right. So when I now in ordinary life, ask you all cars get off the road in Amity, and they go into parking lots or in your own driveway, and no one will be allowed to leave the car there unattended unless you happen to unload something and then you don't leave the car either, when you are finished, and when you unload you become considerate for other cars that may have to park.

Now how often do I have to say it? I will continue to become a little inspector. I'm having a very good school. You provide the school and whenever there is something there that is not right it is my task to find out if it is so, and I have to come over and check up on you. Is it nice to do that? And really, do you want me to; and is that the kind of thing that I have to occupy my time with, to go after you like a probation officer? Why don't you wake up to your own self? Why don't you look at yourself doing such things? You can say, yes, going against orders but I'm not going to issue orders. It's your own being that starts to issue them, where your little conscience will probably help you to formulate what your mind should understand; ~~why~~ and why don't you do these little things, why do you constantly forget, what it is in your nature that is so difficult to change for the sake of other people? Why can't you be a little considerate, I call--call, perhaps it is unselfish, perhaps it is getting out of your way, to let someone else pass by. Why don't you do it, and if you cannot do it why can't you rebel? Why do you write me letters: I refuse to follow your instruction, your suggestion because I don't believe in it. I don't like it. Then it's good, then we have a fight. Then I can give you a kick in

the pants, because I would do it. I don't want to go after you as a policeman. One day it is one thing, the next day it is something else. One day I make remarks about lights, and about not being considerate enough/ for other people; the next day it is a car, the third day it is your particular way of how you are dressed, the fourth day is no consideration for when you are in contact with the public, that you have to behave, reasonably, that is, your clothes have to indicate that you respect them.

I said something about that last Tuesday to a rather small group because it had concern for them and now we'll say it in general. I would like you, in contact with all outside people, to represent the Chardavogne Barn in a dignified manner. Obviously, it applies immediately to those who are in stores/and have dealings with the public like the construction company. It will apply also to those who are perhaps serving only us, but for the sake of serving us, then representing with dignity that what they are engaged in. You put on overalls and you can take them off whenever it is necessary. I don't want representatives of the Barn to be known by their appearance in that sense. I brought up the question of poverty, when there is not enough money that you cannot buy certain things. You see I don't think anyone from the outside is here tonight, if there is, it doesn't matter but I consider it entre-nous. I honestly want to tell you that here and there certain remarks are made which are not very good for us and not very good for the maintenance of the level which I think we could establish and in my opinion honestly we should establish. Have dignity for yourself and when you are not clean enough, take a bath, if you possibly can. If you cannot, I've said we will open the Barn, that then you can really, if necessary, dress up.

There are certain times that you have to be extremely careful about yourself, just to do it in order to break a habit you have. I've told you about Gurdjieff doing that even once in a while. Do you think that he wanted to be all the time like we saw him many times, I would almost say a little dirty, with his vest, because he was cooking and a lot of spatters still on the vest, and perhaps the women around us were not clever enough to change and to ask him so that we could clean it or take care of him or what. And then every once in a while in a surrounding he would dress up. He would appear in a dinner jacket. He would have his head shaven, not a little speck of a hair. He would have a moustache which was actually as "ist eright?" He would have a dignified look. He even at such a time after a Turkish Bath would take some eau de cologne or so and he would beautify himself. He would appear as a gentleman. He would be there and could be compared to anyone first class sailing on the steamer S.S. Bremen of the Hamburg Amerika Line. That I call dexterity. That I call to be able to behave in certain conditions in accordance with one's own law and that law being made because one has within one's self a conscience and this conscience requires the consideration of the people one deals with and it also means that regarding myself I can make my damned body do anything I wish because it, this body, has nothing to say in the presence of my consciousness. My body is my servant and when my consciousness and conscience tells me "Body, behave and take care because you as servant, you serve me as a higher hierarchy." That is a man and he can put on any kind of dirty clothes whenever he wishes provided he knows and he can also be ("tiré à ^{quatre épingles} catrepangs"?) so that he really can be drawn through a ring and come out clean and be composed and not affected by whomever might criticize him. It is on that kind of a basis that I talk about Amity and about the people who now perhaps will try to promise to themselves

that the village of Amity should really be considered what I would like it to be, a rural village of quiet atmosphere and and certain rules which one should adhere to. If the parking lot is not right and there is too much snow why don't you dig it out, why don't you make it as an understanding between ten of you and do it. But do it for your own sake.

I will still become more and more clear about the Guest House. The other day I didn't want to say too much about it. I said enough, and you know the direction in which I will say when I say more things. The emphasis is on each person being active and not considering the Guest House as a nice resting place during the day unless it is absolutely necessary. Hunt all over the place for different buildings, houses, apartments, rooms, sheds, chicken houses, barns, wherever, if you can live to your own satisfaction and even as a result of your wish to make your own home somewhere and don't stay at the Guest House. It is a stepping stone and that's all it should be; it can be quite useful for that purpose. But I will go more and more in detail. I will start mentioning names. I will find out why so and so and so and so. I will not always be too nice. I will be extremely hard and I will get after you. I honestly will get after you when I think your conscience is still too small and should be spanked so that it could grow up so that it can become useful for you if you want to become a man in this life and when you want to stay a child the Barn is not for you. So now having said that, I don't have to repeat any more. I don't want to refer to it. After I play a little we can talk about what we should do in the sense of Work. All right.

PART TWO

MR. NYMAN: So now about Work. If one Works, if one honestly tries to grow up, which Work means, try to grow up by means of understanding oneself. The understanding implies the knowledge of my limitations. It implies a wisdom in great or large terms, a wisdom which tells me that I am bound. Also that in trying to Work I will discover what it is that holds me back

so that when I want to grow up, evolve, one simply says evolve into what, towards what, also with what, how can I, how is this creature bound to Earth which of course is logical because it is bound to that what is larger simply by the laws of gravity and attraction between the two items. The Earth would be attracted to us if we were bigger, if the Earth was small. The attraction from planets is exactly the same as the planets as planets as a whole everywhere in the universe, as a planetary level, as an Earth level, as a sun level, there is attraction, it does not stop. The fact that we are bound on Earth does not mean that we will not be bound some other place. We will be bound, & remain bound by that what engages us and what we become involved in. It doesn't matter if you're involved with your body and if you are involved with that what is your feeling, even if you are infatuated with your brain. You are bound, even if you imagine an emotional state of the love of God you will remain bound and identified, even when you discover your life you will remain bound to this life until you know how to separate this life from the manifestation. How to become free on this Earth has nothing to do with the freedom you would have if you solved this particular problem regarding the freedom from Earth. You will learn by what you now can experience. If you don't experience you will find the same kind of bondage with your feelings, with your mind as it is. To become free means that I am what I am without desire possessing the universe. The meaning of infinity is that I am. That I am, even I, without an am-ness and only the am-ness meaning the existence of the ability to be. When one talks about evolution one talks about that kind of freedom from one's self to learn how to find the road to let go but not just letting go but having the proper attitude to that what binds one. Bondage will remain because ultimately it will be identification with God so I'm not trying to eliminate it. I want to know the place, the value; I want to be able to express a relationship for different things with the same measure. This is my difficulty because I cannot judge about the value of different things because they all are in my mind or in my feeling, representing different values for my life. If I could have one universal value, a measuring stick, how will I try and find it

when I don't want to express it in any terminology or in any kind of a form. How will I find what is the measure?

The measure in finite world is infinity . The measure in the world of bondage is the freedom. The freedom translated into terms of bondage still remains bound. The going over from a point into a moment sets me free from time. The going over from a point in space into the existence of a force-field gives me infinity. I want to find out when I strive, when I wish to Work, when I want to agree with God. I have to learn how He talks, His language, His ideas about me. I have to get them through the ideas I have about him, and I will bring to Him constantly that what I think He is and if done properly He will correct me and say, What are you? Because, in the way I am I will understand Him, and by more understanding of myself, I will know what He is.

The language that I use depends on my unconsciousness every once in a while the introduction of a conscious something and perhaps, a conscientious act. But in presenting it into infinity and projecting it, I throw it, as it were, against () that does not exist and I expect then that it will come back to me with a different kind of a taste and it won't because it has disappeared since it has no value in infinity.

The more there is within me the wish to let my life go as I know it, as a certain reality for myself, the more possibility there is to discover the reality of life. The more I see the bondage of my life as it is the more I will be able to understand the freedom as it should be. As long as I don't express it in the terminology of bondage I will find the language of freedom .

One must learn to Work. Work is not easy to learn even, because you can sit and study a grammar it does not mean that you can write. Even if you know all the rules of an english language or any other language for that matter, even if you

Here it is Saturday. Here we have a day tomorrow, a holy day, a Sunday, a day dedicated to the Sun, sometimes rest to consider your life, to consider your Work, to consider what you know, to consider why you want to know more. When you wish to be able to do more, you will know more. When you wish to translate Work into activity, you will feel more. When you want activity for a purpose with which an

aim is attached of a man who wants to evolve, you will be able to understand how to express the words belonging to that activity. You will be able to say in song that what is your emotional state regarding the Lord, and one will be able to be in the presence of others like himself in such a way that there is a mutual understanding in the relationship which need not ever be expressed in terms which are familiar to the mind and which can be heard in silence by one's ~~XXX~~ conscience. ~~XXXXXXX~~

You must understand that Work means a philosophy. Work must mean for you a mode of living because if it doesn't, you won't apply it - it still stays in a nice little room or by itself a and lovely decorated and with an easy chair, and still that little room may be the result of a conversation between that what you are and that what you used to be, and gradually change into a conversation between that what you are now and what you wish to become.

One must learn how to Work at the proper time. You must not hurry, but you must be up and doing. You must keep on having your tools sharpened. You must take this life as it is, not the way you wish it; as it comes to you and what you experience and when you experience. You ~~x~~ take hold of what you can and you extract what you can. And you must not have negativity towards that what you dislike. You must try to keep on going regardless of such difficulties, for if your wish is to keep growing, there is more than enough food everywhere that you can live on. You will find food by the dismissal of that what now takes your food away. When you don't feed it, it will die on its own and the energy will be left for you to be put to a ~~XX~~ different kind of a use.

All this understanding must disappear and in its place must come understanding when you're open enough to shed all the knowledge and

prejudices and all the different false intuitions and that you, in their place, will tolerate an emptiness. And in this emptiness, you cry out not to continue to empty the void by pouring in more emptiness into what is already too empty to start with.

Why do we sit here? What is it that you want? And if you want it, get it, because you can get it if your wish is there. If you will grow up, nothing will hold you back, although you may be bound for a long time.

I hope you can Work.

PART III

MR. NYLAND: I would like to call this year the year of the enneagram. The enneagram as a symbol can have meaning for you when gradually you become acquainted with it. You have to take it to yourself. You have to try to eat it. You have to make it part of you. You have to understand, of course, more, but you have to be in the presence of it. You have to look at it. You have to see how one thing perhaps fits, what is there of the Law of Three (that) you know, what is there of the Law of Seven that you do know, what are the different levels on which an enneagram be considered - the level of ordinary man, unconscious as he is; the level of a man who is partly conscious; the level of a man who has one and a half body and would like to have three - the place of the enneagram in the fulfillment of the life of man on Earth and what is able to reach, the level one reaches after one spiral, the reason of a being existing only after ~~XXX~~ ten thousand and going around a circumference, the realization of an enneagram being a dynamic force contained within a circle and a point without movement, the ability of an enneagram to become dynamic and to be like an equilibrium

within yourself, giving you stability, to see a diagram which is moving while you look at it, to see it in its movement and standing still, to see yourself in the center of a circle looking outside to the world of phenomena, to understand the necessity for the overlapping of bodies so that the last part of the body, as development of any body, is at the same time useful for the development that starts at the note FA, the indication in the enneagram of things taking place simultaneously, the indication of the enneagram that one should not be selfish, that one should remain open and that constantly the influx of forms of higher matter and understanding can transform an enneagram and then belong to a higher level of being.

You will look at the enneagram as a conversion machine which keeps on totating and belnding all manifestations, finally becoming, from an octave, the Law of Three by the emphasis of the beginning and the end and the middle, constantly seeing that that what is accomplished between a temporary attempt and a permanency which will not fade, the realization of being able, at the middle point, ~~XX~~ to become creative.

All kind of things you could see in an enneagram. If it isn't ALL AND EVERYTHING as a book which you follow and which (is) not always with you, take for quite some time a little picture of an enneagram and keep it in your pocketbook and take it out when you're on the subway or when you wait for gasoline to be put into your car or when you are telephoning and the answer is not there as yet. Look at it first thing in the morning, maybe, when it is on the wall where you sleep, instead of looking at the time you look at the enneagram - the Law of Nine - to find out what is Three to the third power, to see the divisions of centers and how they are linked together, to

realize that the DO-RE-MI is a triad and so is the SOL-~~LA~~-SI and that the ^{trait d'union} 'treit union' between them is FA as a long extended bridge of difficulties; that you see, when this takes place in your life, that the enneagram could become like a talisman, that what protects you or an amulet, that what reminds you whenever you wish to Work. Gurdjieff uses the terminology: In the name of the Father and the Son and the Holy Ghost, amen. Maybe one uses that once in a while, dependent a little bit on your religious bringing up, all the time trying to mix religion and philosophies out of your ~~WAX~~ world of phenomena and trying to distil from it the quintessence of that what is the reality of anything that is beyond all actions; to understand life much more by what actually is not said and not talked about, but what is and sometimes one becomes aware of the falsity of the thought.

What will one do with one's life? We live. We have to. At least it looks as if that is foreordained. And one should not stop it because you don't know why you're here. You know even less why you would want to end what you don't know. The wish to continue to find out, to make out of your own question mark an answer, to answer first to very small things, to apply Work in such simplicity that it becomes too much like a child, just being able to draw with a little pencil a most impossible figure of a dinosaur and thinking that that is the wold world which is going to eat you up. When one becomes ~~YAK~~ young in that way, childlike and open to all kind of possibilities of influences, the different things that you know already so much about and which always come up as conditioning and prejudices and relating time and time again about the same thing for you in the past and negativities which of course remind you of another negativity and to be able to live but giving the negativity a certain value - don't let it go home and tell it it is nothing - it is something, it belongs to you. It

probably has brought you where you were. Maybe you have to be very grateful for all such things which at the present time you dislike or you consider a little bit of loss of time. Nothing is lost because the time was not yours to begin with. Time is given to you to be used, to remind you that time goes, that time someday will have a stop.

Work is so simple for oneself when you just consider yourself a little human being, happening to be on Earth, happening to be born here, happening also to come every once in a while to the ~~XX~~ group or the Barn and spending some time, some years, for experiences, for the wish to discover how to grow up in this world and what is allowed by Mother Nature and what isn't as yet, and where is the fight between Mars and Mother Nature itself, where is the love from Venus and a man on Earth when he considers God to be the cause of his arising.

What is a man to do when he has lost a little bit of this simplicity? How can he return in the relaxation process of all three centers to reduce them into points and then to set them going in relation to each other in the proper proportion and not give more value where it doesn't belong and less value where it should go, to become within oneself a balance which measures out the quantity from each center, which should go into each activity, a growing up youth wishing to become mature and making attempts and never failing in making them - never mind how long it takes. The aim is always ahead of you.

Where will be tomorrow? There was today. There was a workday. Where was your attitude? Where was your energy, that if you lost it, that you gained; that it was difficult when you saw yourself, when you criticized someone else as a substitute, then you used words instead of letting it go at a feeling; to be what one must be in accordance with the holy rules and the understanding of what is meant by scripture which is holy in itself, to remind you that life is not all

the time what you happen to see or to feel or to realize or to hear with your ordinary unconscious faculties.

How to become a child, it's almost the same as the saying "how to pray correctly." I say that this kind of work must make you wishing for a spiritual life, must make you wish for something to be free which you can call your soul; but it must give you guidance in your life now because again and again if it doesn't do that, if you don't change, if you don't show that kind of progress, you don't know how to Work, or you have gone on the road which someone should have told you not to follow. But of course being young you are conceited, and also you think that the whole world still will be yours if you just keep on walking. It will be yours, in unconsciousness. It will be so unconscious that the world will kill you and the earth will cover you. ^W What is it that one sees in the center of an enneagram. I said the other day, staring, to look, and to look in such a way that the Law of Seven disappears and the Law of Three and in the center part not knowing and only a point of light wishing to be identified with it and letting all other manifestations of an unnecessary kind go by the board and holding on to that what is yourself in purity, in impartiality, if you can in timelessness, and then seeing this as if one becomes hypnotically affected that then it happens that the center takes wings and flies away and part of you will go with it. Maybe one then can discover on such a voyage what it is to be objective regarding oneself. It is as if at times then one loses oneself. One goes away and something is there much more alive and free that sees you sitting in front of the enneagram; and you are amazed that it is so necessary to sit in front of that enneagram many thousand times, because in such moments of freedom you do not

understand your bondage of the past anymore.

You ask your questions of yourself, you come with questioning attitudes, you come with unsolved problems, you come and put it together in your mind and you try to present it with your heart as if it is then in the atmosphere; and doing this for yourself you will find that at the end of the meeting of being engaged emotionally and the purpose of Work, your problems, most of them will be solved when they were the right kind of problems, problems belonging to a higher level of being and your wish to reach it. The problems of the earth will not be solved in that way. They only will be solved when you have wings and then you can look at them and then maybe you will see how impossible I have been, how stupid, that I was surrounded by such beauty and my eyes were closed. How is it possible that I had to live through such a valley of doubt, a valley of death, sometimes shadows, in order to reach a mountain, a hill, maybe a big mountain, but in any event a possibility of having a standpoint which is higher and which will give me the panoramic view, perspective, wish to continue to live in cleaner air and in a cleaner atmosphere of myself. The pollution of man is he himself in his unconsciousness.

To Gurdjieff.

And so I wish you a good Sunday tomorrow. Goodnight.

Trans: Judy Benowitz